While the curer is perceiving the signs, he cannot cohabit. The sorcerer who is aware of this interdiction will, out of malice and wickedness, take his wife to the kachí and cohabit with her, with the aim that the signs will not circulate for the curer and the glowworms will not rise. And to add to the wickedness, they leave in the kachí pubic hairs, which are poisonous.

The curer cannot eat ají, especially the one called ají de montaña, because this would anger Thunder and the Ghost. They do not eat salt, or consume very little of it. Thunder did not eat salt, they say. They eat the meat of the "provisions" after performing the cleansing. In the ceremonies of ut ká, wé ká, and ut peu, they fast for one day. That is to say, they eat at daybreak and eat again on the following day. Furthermore, since the treatments are given at night, frugality makes them sleep less.

Dreams of the Té eu. The interpretation of Paez dreams, as in the generality of popular interpretations of dreams, observes a certain relation between the manifest content of the dream and the action to come. To put it better, future events are deduced from the manifest content of the dream.

They believe firmly in the omens of the dreams, but they do nothing to forestall them. It is as if it were a fatality of destiny. There are no dreams peculiar to the curers. Interpretation is a common patrimony of the people. The attitude toward these omens is the same: to wait indifferently. Here are a few examples out of many:

To dream that a snake bites him, sorcery. But if in the dream another person kills the snake at the moment when it bites him, a good curer will turn the sorcery from the victim to the sorcerer himself.

To dream that a herd of swine attacks him, they are practicing sorcery.

To dream of killing a pig, the sorcerer is going to be killed.

P /298 cont./

245 Guadua bamboo thrives in the temperate valleys. It is of excellent quality. In most cases it serves as shade for the coffee. Its increase would redound in obvious benefits.

P 249 /299/ In spite of the fact that plantings of coca are proscribed by Colombian law, it is cultivated for consumption at C [249] almost every home; and in some parcialidades there are numerous [656] plantings for commercial purposes. The value of the leaf is P [435] high. A pound is quoted at three pesos.

Pc 313 Sawmills are found in Coscuro, Toez, the Símbola River, and the Salado stream. But this is almost exclusively an industry Pc of the "whites." Only in San Andrés and Mosoco was it possible ●[785] to see native sawyers. There is no reforestation.

P 241 In a large part of the parcialidades of San Andrés, Calderas, 172 Lame, Mosoco, and Vitoncó, and the entire valley of the Páez 137 River, the clearings seem to have been done in quite remote times. There are no forests, but remnants are found along the crests and ridges that separate the valleys and in the windings where the human foot does not venture to tread. The cliffs are covered with uniform savanna vegetation.

P 172 In many parcialidades there are archeological remains be- 241 longing to an unknown civilization earlier than that of the Páez. P The lands where these elements are found are utilized without [783] any qualms. But when the plantings are in a "new clearing," the natives take the precaution of performing the required purifications before beginning to consume the crops, in order to avoid the "Pijao" plague which might happen if the crops had been in contact with the archeological remains, "pijaos" in the expression of the natives.

P 245 The cultivation of fruit trees is not very widespread, in spite of the fact that up to not very long ago Inzá enjoyed the reputation of being the producer of peaches and apples of very good quality. Nowadays they are cultivated for commercial purposes in Vitoncó, La Troja, and El Cabuyo, where true orchards of these trees are maintained with care. The fruits are splendid and are harvested during the first three months of the

7:Hernández de Alba E-5,V (no date) 1948 SC15 Paez SC15
Moguex

cluding vegetables, cornbread, eggs, and chicha, which he piles on the church floor, together with wax candles—one if the person does not have anyone in particular to remember, two for each deceased relative. When Mass begins, they throw flowers on the presbytery, as an offering to the souls of children. Afterward, they go to the cemetery in procession, and the souls of the departed come down to the empty church to take the food. Later, the people sell whatever the souls left or failed to eat. Everyone buys something, the captain's assistant collecting the money, while the constables of the council, raising their whips and shouting insults, prevent frauds in the general disorder. The money from the sale is given to the priest to pay him for the work in the rites. As each person leaves the church, he kisses a crucifix held by the sacristan at the church door. They kiss it once for each dead person whom they wish to remember and pay a cent each time. In addition to offering food at the church, the *Moguex* cover their tables at home with food, which is also intended for the souls of their dead, and at the end of 2 or 3 days they eat the food, saying that they are eating what the souls have left.

Christmas and Holy Week are both great occasions for the Indians, who celebrate them with music and some of their ancient rites. Even though a priest may not be present, they conduct the rites in a manner that dates from Colonial days, when a *Páez* Indian named Undachí tried to combine Catholicism with their own religion. The man claimed to be able to see God, who used to come among the Indians and talk to him in his own *Páez* language. The new religion included a chapel, Mass, and candle and flower offerings.

Sickness.—Sickness was always thought to be caused by witchcraft or by someone's will. The evil force entered the body and made it impure; it had to be expelled or "cleansed," lest death ensue. If a delirious person told who was killing him, the individual mentioned was thought guilty; or, if, after a death, the face of the deceased should appear to somebody, the person was considered responsible. These beliefs are still in force today, and the Indians avoid the causes of sickness, such as having sexual intercourse with a menstruating woman, exposing the body to bad weather while there is a rainbow, and neglecting to bathe after a burial or to purify a house where a death occurred.

To fight disease they still have shamans. *Moguex* shamans use tobacco, coca, plants known as yacuna and chundar, and rum in their practice. After remaining shut up in a dark room for a night, they either confess their inability to cure the sick person or proceed to administer the traditional medicines. Sickness is conceptualized as an animal, which enters the stomach, head, or other part of the body. In former times, the shaman fasted with the sick person, abstaining from salt and fats and taking only coca and chicha. Today, he requires that only the patient fast.